

This is a view of the laboratory in Lynn, Mass., in which Lydia E. Pinkham's Vegetable Compound is made.

There is a sign 5 feet long and 21 feet wide attached, permanently, to the front of the main building which reads as follows:

Public inspection invited - from 8 A.M. to 4 P.M. -Lydia E. Pinkham Medicine Co.

What does this sign mean?

It means that public inspection of the laboratory and methods of doing business is honestly desired. It means that there is nothing about the Pinkham business which is not "open and above-board."

It means that a permanent invitation is extended to anyone to R. Pinkham's Vegetable Compound.

Is Lydis E. Pinkham's Vegetable Compound made exclusively from roots and herbs? Come and See for Yourself.

Do the women of America continually use as much of it as we

Come and See for Yourself. Was there ever such a person as Lydia E. Pinkham, and is there Mrs. Pinkham now to whom sick women are asked to write? Come and See for Yourself.

the wast private correspondence with sick women conducted women only, and are the letters kept strictly confidential?

Come and See for Yourself. Mave they really got letters from more than a million women? Come and See for Yourself.

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Come and See for Yourself.

This advertisement is only for doubters. The great army of nedicine in the world equals Lydia E. Pinkham's Vegetable Comand for female ills will still go on using and being benefited by it ; but the poor doubting, suffering woman must, for her own sake, be bught confidence, for she also might just as well regain her health.



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THE LADY OF THE HEAVENS.

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(Continued.)

Towards sundown they came to a kraal set upon a hill, and it was ask-ed of her if she were pleased to spend the night there. She bowed her head in assent, and they entered the kraal. It was quite empty save for certain maidens dressed in bead petticoats, who waited there to serve her. All the other inhabitants had gone. They took her to a large and beautifully clean hut. Kneeling on their knees the maid-ens presented her with food—meat and curdled milk, and roasted cobs of corn. She ate of the corn and milk, but the meat she sent away as a gift to the captains. Then alone in that kraal, in which after they had served her even the girls seemed to fear to stay, Rachel slept as best she might in such solitude, while without the fence two thousand armed savages watched over

It was a troubled sleep, for she dreamed always of that dreadful-look-

her safety.

ing Isanuzi with the fish-bladders in her hair, yelling to her that her path through life was watered with blood, through life was watered with blood, and bidding her to go back to her own kraal and see whether the words were true, an ominous saying of which she could not read the riddle. She dreamed also of the woman's coarse, furious face turned suddenly to one of abject terror, and then of the dreadful end—the red death without mercy and without appeal which she had let loose by a motion of her hand. Another dream she had was of her father and her mother, who seemed to be lying dream she had was of her father and her mother, who seemed to be lying side by side staring towards her with wide open eyes, and that when she spoke to them they would not answer. So the long night wore away, till at length Rachel woke with a start thinking that a hand had been laid upon her face, to see by the faint light of dawn which struggled into the hut through the cracks of the door-boards, that the hand was only a great rat that the hand was only a great rat that had crawled over her and now nibbled at her hair. She sat up, fright-ening it and its companions away, then ening it and its companions away, then rose and washed herself with water that stood by in great gourds, while without she heard the women singing some kind of song or hymn of which she could not catch the words.

Scarcely was she ready than they entered the hut, saluting her and bringing more food. Rachel ate, then bade one of them say to the captain of the limbi that she was ready to start. Pres-

one of them say to the captain of the Impi that she was ready to start. Presently the girl returned with the message that all was prepared. She walked from the kraal to find her mare, which had been well fed and groomed by Tamboosa, who had seen horses in Natal, and knew how they should be treated, saddled and waiting, whilst before and behind it, arranged as on the previous day, stood the warriors, who received her in dead, respectful silence. She mounted, and the procession she mounted, and the procession went forward. With a two hours' halt at midday they marched on over hill and dale, passing many villages of beehive shaped huts. As they came the inhabitants of these places deserted them and fled, crying, "Nom-kubulwana! Nomkubulwana!" It was evident to Bachel that the tale of the kubulwana! Nomkubulwana!" It was evident to Rachel that the tale of the death of the Isanuzi had preceded her, and they feared lest, should they cross her path, her fate would be their fate. Indeed one of the strangest circumstances of this strange adventure was the complete loneliness in which she lived. Except those who were actually ordered to wait upon her, none dared come near Rachel; she was holy, a Spirit, to approach whom unbidden might mean death.

oared come near Rachel; she was holy, a Spirit, to approach whom unbidden might mean death.

At nightfall they reached another empty kraal, where again she slept alone. When they left it in the morning she called Tambooga to her and asked him at what hour they would come to Dingaan's great town, Ungugundhiovo, which means the Place of the trumpeting of the Elephant.

So she rode all that day also till as the sun began to sink, from a hill whereon grew large euphorbia trees, on a plain backed by mountains she saw the town surrounded by a fence inside of which were thousands of huts, that in their turn surrounded a great open space. Now they pushed forward quickly, and as darkness fell approached the main gate of the place where, as usual, there was no one to be seen. But here they did not entergate, that of the Intunkulu, the King's house, where, their escort done, the regiment turned and went away, leaving Rachel alone with the envoy, Tamboosa, who still led the white ox. They entered this gate; and presently came to another gate, that of the Emposeni, the Dwelling the King's wives, out of which appeared women crawling on the ground before Rachel, and holding in their left hands torches of grass. These undid the baggage from the ox, and at their signals, for they did not seem to dare to speak to her. Rachel dismounted. Thereon Tambooga saluted her, and taking the horse by the bridle, led it away with thox.

The Rachel felt that she was in deed alone, for Tamboosa at any rate in the proposal and rate of the brox.

The Rachel felt that she was in deed alone, for Tamboosa at any rate in the content of the content of

by the bridle, led it away with the ox.

Then Rachel felt that she was indeed alone, for Tamboosa at any rate had seen her home, which now was so far away. Still proudly enough she followed the women, who, bent double as before, led her to a great hut lit by a rude lamp filled with melted hippopotamus fat, where they set down her bags, and departed, to return present with food and water.

Having washed off the dust of her long journey, and combed out her hair, Rachel ate all she could, for she was hungry, and guessed that she might need her strength that night. Then she lay down upon a pile of beautiful karosses that had been placed ready for her, and rested. An hour or more went by, and just as she was beginning to fall asleep, the door-board of the hut was thrust aside, and a tall woman entered, who knelt to her

"for that purpose have I travelled lieft."

So the woman went out of the hut, Rachel following her to find that the moon shone brightly in a clear sky. The woman conducted her through tortuous reed fences, until presently they came to an open court where in the shadow of a hut sat a number of men wrapped about with fur karosses. Guessing that she was in the presence shadow of a hut sat a number of men wrapped about with fur karosses. Guessing that she was in the presence of Dingaan, Rachel drew her white cloak round her tall form and walked forward slowly, till she reached the centre of the space, where she stopped and stood quite still, looking like a ghost in the moonlight. Then all the men to the right and left rose and saluted her silently by the uplifting of one arm, only he who was in the midst

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of them remained seated, and did not salute. Still she stayed motionless, uttering no word for a long while, six or seven minutes, perhaps. Her silence fought against theirs, and she knew that the one who spoke first would own to inferiority.

At length, in answering salutation, she lifted the little wand of white horn that the control of the contr

that she carried and turned slowly as though to leave the place, so that now though to leave the place, so that now the moonlight glistened on her lovely hair. Then, fearing perhaps lest she should depart or vanish away, the man seated in the centre said in a low, half-

awed voice:

"I am Dingaan, King of the Amazulu. Say, White One, who art thou?"

"By what name am I known here, O Dingaan the King?" she replied, answering the question with a question.

"By a high name, White One, a name that is seldom spoken, the name of Inkosazana-y-Zoola, the title of Nomkubuiwana, the Spirit of our people. How camest thou by that name?"

"My name is my name," she said.

"We know, White One; the wind has borne all that story through the land,

borne all that story through the land, it whispers it from the leaves of the forest, and the reeds of the water and the grass of the plains. We know that the Heavens gave thee their own name, O Child of Heaven, O Holder of the Spirit of Nomkubulwana.

the Spirit of Nomkubulwana."

"Thou sayest it, King. I do not say it, thou sayest it."

"I say it, and having seen thee I know that it is true, for thy beauty, White One, is not the beauty of woman alone, although still thou beest worran. Now I confirm to thee the words my messangers here thee in rest words my messengers bore thee in past days. Here, with me, thou sulest. The land is thine, my impis wait thy word. Death and life are in thy hands; command and they go forth to slay; command, and they return again. Only thou rulest alone with me, and

stole away from Ramah beyond the river where I dwell."

"She is dead, White One, she is dead for her crimes," answered Dingaan looking at her.

Now Rachel's heart sank in her, for the rivel is the form

Now Rachel's heart sank in her, for it might well be that a trick had been played on her, and that this was true. Or perhaps this tale of Noie's death was but a trap to test her powers, moreover it was not likely that the King, who had promised that she should live, would dare to break his word to one whom he believed or half believed to be a spirit.

"She is not dead. I have questioned

Now Rachel was sure, and answer-ed in her clear voice:
"I have questioned the waters, and I have questioned the crocodies, and they answer that Noie has passed

"Thou art right, White One. She died by a rope in yonder huts."

Now Rachel looked at the huts and

"Nole, I hear thee, I see thee, I smellthee out. Come forth, Noie."

The King and his councillors stared

and our orders were to bring her to
the King. Spare my life. I pray thee."
"King." said Rachel, "I have power
over this man, have I not?"
"It is so," answered Dingaan. "Kill
him if thou wilt."

him if thou wilt."

Rachel seemed to consider while the poor wretch with chattering teeth implored her to forgive. Then she turned to Nole, saying:

"He struck you, not me. I give him to you to do by as you will. Shall he sleep to-night with the living or the dead?"

Noie looked at him, and next at a mark on her arm, and the induna, ceasing from his prayers to Rachel clutched Noie by the ankle, and begged her mercy.

her mercy.
"Your life has been given to you,"

he said. "give mine to me, lest ill-for-tune follow you."
"Do you remember," asked Noie conning to fall asleep, the door-board of the hut was thrust aside, and a tall woman entered, who knelt to her and said:

"Hail Inkosazana! The King asks whether it be try pleasure to appear before him this night."

"It is my pleasure," answered Rachel, "for that purpose have I travelled here. Lead me to the King."

So the woman went out of the hut.

death. But Rachel waited, sure that Noie had not done. Moreover, what-ever Noie might say, she had deter-mined to save him. Meanwhile, the girl, after a pause

said:

"Were you a man you would be too proud to ask your life of me, but you are a dog, and, Dog, I remember that you have children, among them a daughter of my own age, whom I saw come out to greet you. For her sake, then, take your life, and with it this new name that I give you—'Soldler-who-strikes-girls.'"

So the man rose, and weak with So the man rose, and weak with

shame and the agony of suspense crept swiftly from the place, fearing lest the Inkosazana or her servant might change her mind and kill him after all. But Noie's name clung to him so closely that at length, unable to bear the ridicule of it. he and his family fied from Zululand.

family fied from Zululand.
So this matter ended.
Now the King spoke, saying:
"White One, thy magic is great, and thine eyes could pierce the darkness and see thy servant hidden and call her forth to thee. Yet know, she is mine, not thine, for when she fied I had already chosen her to be my wife

and afterwards I sent and killed the wizard Seyapi, and all his House."
"But this girl thou didst not kill, O
King, for I saved her." "It is so, White One. I have heard lately how thou didst call down the

lightning and burn up my soldier who followed after her, so that nothing of "Yes," said Rachel quietly, "as, were it to please me, I could burn thee up also, O King," a saying at which Din-

gaan looked afraid.
"Yet," he went on, waving his hand
as though to put aside this unpleasant "How didst thou learn that she dwelt at my kraal?" asked Rachel.

"The King hesitated.
"The white man, Ishmael, he whom thou callest Tuybes! told thee did he

thou callest Ibubesi, told thee, did hi

Dingaan bowed his head. "And he told thee that thou couldst make what promises thou wouldst to me as to the girl's life, but that afterwards when thou hadst called me here to claim it, thou mightest kill her or keep her as wife, as it pleased thee?"
"I can hide nought from thee; it is so," said Dingaan.
"Is that still in thy mind, O King,"

asked Rachel again, beginning to play with the little wand.
"Not so, not so," he answered hurriedly. "Hadst thou not come the girl would have died, as she deserved to do according to our law. But thou hast come and claimed her, O Holder of the

Spirit of Nemkubulwana, and she sits in thy shadow and is clothed with thy garment. Take her then for hence forth she is holy, as thou art holy." Rachel heard, and without any change of countenance waved her hand to show that this question was finish-ed. Then she asked suddenly:

to show that this question was finished. Then she asked suddenly:
"What is this great matter whereof thou wouldst speak with me, O King?"
"Surely thy wisdom has told thee, White One," he answered uneasily.
"Perchance, yet I would have it from thy lips and now."

Now Dingsan consulted a little with

Now Dingaan consulted a little with his council. White One," he said presently, "the

thing is grave, and we need guidance. Therefore, as the circle of the witch-doctors have declared must be done. hands; command and they go forth to slay; command, and they return again. Only thou rulest alone with me, and the black folk, not the white, shall be thy servants."

"I hear thee, King. Now, as a first fruit, give to me Noie, daughter of Seyapi, my slave whom the soldiers stole away from Ramah beyond the river where I dwell."

"She is dead, White One, she is dead for her crimes," answered Dingaan looking at her.

Now Brechel's heart early in her for the cape, and have already fought with Moselikatze—thetraitor who was once my captain—and killed thousands of his men. These Amaboona threaten us also, and say aloud that they will eat us un, for they are brave and armed with the white man's weapons that spit out lightning. Now, White One, what shall we do? Shall I send out my impis and fall on them while they are unprepared, and make an end of word to one whom he believed or half believed to be a spirit.

For a moment she thought, then af-ter her nature determined to be bold and hazard all upon a throw. There-fore she did not argue or reproach, but said:

my impis and fall on them while they are unprepared, and make an end of them, as seems wisest, and is the wish of my indunas? Or, shall I sit at home and watch, trying to be at peace with them, and only strike back if they said: and watch, trying to be at peace with them, and only strike back if they strike at me? Answer not lightly, O Zoola, for much may hang upon thy words Remember also that he whose "She is not dead. I have questioned every spear in Zululand, and none of them is red with her blood," "Thou art right," he answered, "the spears are clean. She died in the concerning the white people and this

"Let me hear that prophecy, O King."
"Come forth," said Dingaan pointing to a councillor what sat in the circle, "come forth, thou who knowest, and tell the tale in the ears of this White

One."

A figure rose, a draped figure whose face was hidden in a hood of blanket. It came forward, and as it came it drew the blanket tighter about it. Rachel, watching all things, saw, or thought that she saw, that one of its hands was white as though it had been burned with fire. Surely she had seen such a hand before.

"Speak." she said.

"Name me by name and tell me who I am and I will obey thee," answered the man.

Slayer of a king? Will you be called Mopo or Umbopa; who have borne them both?"

Now Dingaan stared, and the shroud-ed form before her started as though in surprise.

"Why do you seek to mock me?" she went on. "Can a blanket of bark hide that face of yours from these eyes of mine which saw it awhile ago at Ramah, when you came thither to judge of me, O Mouth of the King?"

Now the man let the blanket elit Now the man let the blanket slig from his head and looked at her. "It seems that it cannot," he an-"It seems that it cannot," he answered. "Then I told thee that I had dreamed of the Spirit of our people, and that thou, White One, wast like to her of whom I had dreamed. Canst thou tell me what was the fashion of that dream of mine?"

Now Backel understood that not

Now Rachel understood that not-withstanding his words at Ramah, this man still doubted her, and was set up to prove her, and all that Noie had told her about him and the secret history of the Zulus came back into her mind.

"Surely Mopo or Umbopa." she replied, "you dreamed three dreams, not one. Is it of the last you speak?—that dream at the kraal Duguza, when the dream at the kraal Duguza, when the Inkosazana rode past you on the storm clothed in lightning, and shaking in her hand a spear of fire?"

"Yes, I speak of it," he replied in an awed volce, "but if thou art but a woman as thou hast said, how knowest thou these things?"

thou these things?"
"Perchance I am both woman and "Perchance I am both woman and spirit, and perchance the past tells them to me," Rachel answered; "but the past has many voices, and now I dwell in the flesh I cannot hear them all. Let me search you out. Let me read your heart," and she bent forward and fixed her eyes upon him, holding him with her eyes.

"Ah! now I see and I hear," she said presently. "Had you not a sister Mopo, a certain Baleka, who afterwards entered the house of the Black One and bore a son and died in the Tatiyana Cleft? Shall I tell you how she died?"

(To be Continued.)

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the man.

Then she was sure for she remembered the voice. She looked at him indifferently and asked:

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